

The author stated, “He encompasses all and is above everything,” which means that Allah encompasses all and is above all. But some manuscripts of the *Creed* state, “Allah encompasses everything that is above the Throne.”<sup>285</sup> the first reading is correct. It means that Allah encompasses everything and is above everything. Allah knows best, but perhaps the second reading was just a mistake of one of the scribes, who was then followed by later scribes; or perhaps some misled heretics did this intentionally in order to alter the meaning and avoid the idea of Allah’s transcendence. There is no third possible explanation for this mistake. It has been established that the Throne is above all created things and nothing created is above it. There is, therefore, no sense in saying that Allah encompasses everything that is above the Throne; actually, there is nothing above it to be encompassed. We conclude, therefore, that the word “and” is part of the text and that the text should read, “He encompasses all things and is above all things.”

As for Allah’s encompassing everything, Allah has stated the following, “But Allah does encompass them from behind” [85:20]; “Indeed, it is He That does encompass all things” [41:54]; “But to Allah belong all things in the heavens and on the earth, and He it is That encompasses all things” [4:126]. But His encompassing does not mean that He is like a sphere, surrounding things with everything inside of His essence. Greatly exalted is Allah above that. What it means is that He encompasses them by His knowledge, power and majesty, that before His majesty things are nothing more than a mustard seed. It is narrated that Ibn ‘Abbās said, “The seven heavens and the seven earths and all that there is between them are in the hand of Allah just as a mustard seed is in the hand of one of you.” It is obvious that when we have a mustard seed in our hand, we can grip it and hold it or put it down. However, in either case, we are different from it, beyond it, and above it in every respect.

What then about Allah, the Great, Whose greatness transcends all description? He can, if He wills, take all the heavens and earth in His grip now, as He will do on the Day of Judgment, and He will not be acquiring a power that He did not have before. If this is the case, then there is nothing strange in saying that Allah will come near to a point of the world even though He will be on His Throne beyond the heavens, or in saying that He will bring any one of His creatures near to Him. Those who deny that do not have the proper understanding of Allah that He deserves. In a famous *ḥadīth* about Beatific Vision, it is reported that Abū Razin asked the Messenger of

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<sup>285</sup>This transmission is without the conjunction wa (and).

Allah (peace be upon him), “How will we see Allah, O Prophet? He is One and we will be many.” the Prophet (peace be upon him) answered, “I will give you an example from the beings He has created. Look at the moon. It is one, but all of you see it and it appears to all of you. Allah is obviously far greater than the moon.”<sup>286</sup> This makes it clear that Allah is grander and greater than anything. This *ḥadīth* removes all doubts and answers all questions.

Concerning Allah being above the creations, Allah says, “He is the Irresistible Power ruling over the beings He has created” [6:18]; and, “They (the angels) all revere their Lord, High above them” [16:50]. There is also the *ḥadīth* we just mentioned about the goats of the mountains: “The Throne is above that and Allah is above all of that.”<sup>287</sup> We also quoted the couplet from ‘Abdullah Ibn Rawāḥah which speaks about Allah’s transcendence. ‘Abdullah recited it before the Prophet (peace be upon him) and received his approval and he smiled at it.<sup>288</sup> Hassan Ibn Thābit gave the following ode mentioning Allah’s transcendence:

With Allah’s leave I witness that Muḥammad  
is the Prophet of the One Who is above the heavens;  
that both John and his father  
did good things that pleased God;  
that the Son of Mary, whom the Jews denied,  
was a prophet sent by the Lord of the Throne;  
that the prophet who was sent to the people of Ahqāf  
called them to submit to Allah and did justly.<sup>289</sup>

Upon hearing these lines, the Messenger of Allah (peace be upon him) said, “I also bear witness.”<sup>290</sup>

Abū Hurayrah reported that the Prophet (peace be upon him) said, “When Allah decreed to create the world, He wrote in a book which is with Him above the Throne, ‘My mercy outdoes my

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<sup>286</sup> Abū Dāwūd, *As-Sunnah*, 4731; Ibn Mājah, *Al-Muqaddamah*, 180; Aḥmad, 4:11, 12. The chain of this *ḥadīth* is weak.

<sup>287</sup> This *ḥadīth* is very weak.

<sup>288</sup> As for the *ḥadīth* that the Messenger of Allah (peace be upon him) approved of these lines, it is reported by a Successor directly from the Messenger of Allah (peace be upon him) with no mention of the name of the Companion he heard it from.

<sup>289</sup> *Diwān Hassan Ibn Thābit* (Walīd ‘Arafāt, ed.; Dār Ṣādir, 1394/1974), p. 403.

<sup>290</sup> This saying of the Messenger of Allah (peace be upon him) was narrated in a *mursal* tradition (where the name of the Companion has been left out of the chain). See Adh-Dhahabī, *As-Siyar*, 2:518-519.

wrath.”<sup>291</sup> A variant of this *ḥadīth* states, “My mercy will overcome my wrath” [recorded by Al-Bukhārī and others].

Ibn Mājah recorded from Jābir that the Messenger of Allah (peace be upon him) said, “When people are in Paradise enjoying its pleasures, a light will shine. They will look at it and, lo and behold, Allah, the Mighty and Glorious, will look on them from above. He will say, ‘Peace be upon you, people of Paradise!’” At this point, the Messenger of Allah (peace be upon him) recited the verse, “Peace! — a word of salutation from a Lord Most Merciful” [36:58]. He then continued, “Allah will look at them, and they will look at Him. They will not remove their eyes from Him to look at any other bounty as long as they are allowed to see Him.”<sup>292</sup>

Muslim recorded from the Prophet (peace be upon him), concerning the meaning of the verse, “He is the First and the Last, the Evident (Aẓ-Zāhir) and the Immanent” [57:3]; “You are the First, there is nothing before You. You are the Last, there is nothing after You. You are the Evident (Aẓ-Zāhir) and there is nothing above You. You are the Immanent, there is nothing below you.”<sup>293</sup> Aẓ-Zāhir is from *ẓuhūr*, which means ‘to be above’, as in the verse, “They were powerless to scale (*yaẓharū*) it” [18:97]; that is, to cross over (*ya‘lū*) it. These four names of Allah form two pairs of contrasting names, one signifying His eternity and everlastingness and the other His transcendence and nearness.

Abū Dāwūd recorded from Jubayr Ibn Muḥammad Ibn Jubayr Ibn Mut‘im from his father, on the authority of his grandfather, who said that a Bedouin came to the Messenger of Allah (peace be upon him) and said, “Messenger of Allah, we are in great trouble. Our children have died, our property has been destroyed and the cattle have perished. Pray to Allah to send us rain. We request you to intercede with Allah for us and we beseech Allah to intercede with you on our behalf.” the Messenger of Allah (peace be upon him) said, “Woe to you! Do you know what you have said?” He then kept repeating “Glory be to Allah” until his Companions around him felt very sorry for what the Bedouin had said. He then said, “Woe to you! Allah is too great to intercede with anybody whom He has created. He is exalted above all that. Do you know what Allah is? He is on His Throne and His Throne is above His heavens, like a

<sup>291</sup> Al-Bukhārī, 3194, 7404, 7422, 7453, 7553, 7554; Muslim, *At-Tawbah*, 2751; At-Tirmidhī, *Ad-Da‘wāt*, 3537; Ibn Mājah, *Az-Zuhd*, 2495; Aḥmad, 2:242, 258, 260, 293, 358, 397, 433, 466.

<sup>292</sup> Discussed earlier. It is a weak *ḥadīth*.

<sup>293</sup> Discussed earlier, recorded by Muslim, it is authentic.

dome over them.” He then rounded his fingers to demonstrate this. He then added, “The Throne appears to crack under Him as a saddle appears to crack under the weight of the rider.”<sup>294</sup>

When Sa’d Ibn Mu’ādh announced his judgment in the case of the Banū Qurayzah and said that their warriors should be killed and their children should be taken captive, the Prophet (peace be upon him) said, “Your judgment is the judgment of Allah from above the seven heavens.”<sup>295</sup> This is an authentic *ḥadīth*. Al-Umawī mentioned it in detail in his work on the battles (*maghāzī*) of the Prophet (peace be upon him). Al-Bukhārī and Muslim have recorded the gist of the *ḥadīth*.

Al-Bukhārī also recorded concerning Zaynab, that she was able to boast among the wives of the Prophet (peace be upon him), “Your families married you (to the Prophet) but Allah married me (to him) from above the seven heavens.”<sup>296</sup>

One day ‘Umar passed by an old woman who stopped him and talked with him for some time. A man said, “Commander of the Faithful, you have kept the people waiting because of this old woman.” He said, “Woe to you! Do you know who she is? She is the one whose complaint Allah heard from above the seven heavens. She is Khawlah, about whom it was revealed, ‘Allah has heard (and accepted) the statement of the woman who pleads with you concerning her husband and carries her complaint (in prayer) to Allah’ [58:11]. This was recorded by Ad-Dārimī.”<sup>297</sup>

Concerning the verse (quoting the words of Satan), “Then I will assault them from before them and behind them, from their right and from their left” [7:17], Mujahid narrated that Ibn ‘Abbās said, “He was not able to see, ‘From above them,’ because he knew that Allah is above them.”<sup>298</sup>

<sup>294</sup>This *ḥadīth* was discussed earlier; it is weak.

<sup>295</sup>Al-Bukhārī, 3043, 3804, 4121, 6262; Muslim, *Al-Jihād*, 1768; Aḥmad, 3:22; Abū Dāwūd Aṭ-Ṭayālīsī, *Musnad* (Hyderabad, India: 1321 A.H.; reprint- Beirut: Dār Al-Ma‘ārif, n.d.; hereinafter referred to as Aṭ-Ṭayālīsī), *ḥadīth* no. 2240.

<sup>296</sup>Al-Bukhārī, *At-Tawḥīd*, 7420; At-Tirmidhī, *At-Tafsīr*, 3213; An-Nasā’ī, *An-Nikāḥ*, 6:80.

<sup>297</sup>Ad-Dārimī, *Ar-Radd ‘alā al-Jahmīyyah* (Damascus: Dār Al-Kutub Al-Islamī, 1381/1961), p. 26. Adh-Dhahabī observed that the link between ‘Umar and Abū Yazīd Al-Madanī, who narrated this *ḥadīth*, is not mentioned. Abū Yazīd himself did not meet ‘Umar. See *Al-‘Ulū*, abridged by Muḥammad Nāṣir ad-Dīn Al-Albānī (Beirut: Al-Maktab Al-Islamī, 1401/1981), p. 113.

<sup>298</sup>*Tafsīr Aṭ-Ṭabarī*, no. 14382; Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Aẓīm*, 1:204. To Ibn ‘Abbās the chain is weak. Aṭ-Ṭabarī records a similar statement from Qatādah (*ḥadīth* no. 14372).



Anyone familiar with the *ḥadīth* of the Messenger of Allah (peace be upon him) and statements of the Elders will find numerous statements confirming Allah’s being above the world.

No doubt, when Allah created the creation, He did not create it within His holy being. Allah is exalted above that. For He is the One and Absolute Being, Who neither begets nor is He begotten. He created the creation outside of Himself. Were He not above the world, although He is other than and separate from it, then He would have to be something, in which case He would have to be the opposite. This means that He would have to be below it, which is plainly wrong and unbecoming of Allah. The opposite of above is below, but this is a blameworthy description, as it is the habitat of Satan, his followers and his soldiers.

If someone says that we do not accept that denying that He is above must imply that He is below, the reply is that, if you cannot say that He is either above or below, then He is not actually a being in and of Himself. When you affirm that He is a being in and of Himself that is not part of the world and He exists beyond it, and that He is not merely an idea in the mind but a being existing, and if you admit that anything that exists out there will be, as every rational being says, either in the world or outside of it - and to deny that will be more outrageous than denying the self-evident and necessary truths of reason – then the most reasonable alternative is to say that Allah is above the world. Now, if the attribute that He transcends the world and is above it is an attribute of perfection, not a defect or imperfection, and it does not contradict reason or violate the Qur’ān, the Sunnah and the consensus, then to deny transcendence will be committing an absurdity from which the religion of Allah is completely free. How can one deny that, when the truth is that we cannot believe in the existence of Allah, or in the revelation to the prophets or in their books or teachings, unless we believe in His transcendence. How can one deny that when it is also supported by unclouded reason and the basic instincts of man?

The texts that clearly state Allah’s transcendence of the world and His being above His creation are of twenty different types.<sup>299</sup>

First, texts in which the preposition “from” (*min*) has been used along with “above” (*fawq*) which together emphasize that one thing is above the other. For example, “They fear their Lord from high above them” [16:50].

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<sup>299</sup>See also Ibn Al-Qayyīm, *Mukhtasar aṣ-Ṣawā’iq al-Murṣalāh*, 2:205-217.

Second, texts wherein the same idea is stated without using the preposition “from”. For example, “He is the Irresistible power ruling over the beings He has created” [6:18, 61].

Third, texts that describe things going up (*al-‘uruḡ*) to Him, such as, “The angels and the spirit go up (*ta‘ruḡu*) to Him,” and the Prophet’s *ḥadīth*, “The angels who are with you in the night go up to Him, and He asks them...”<sup>300</sup>

Fourth, texts that speak of things ascending to Him (*aṣ-ṣu‘ud*). For example, “To Him ascends (*yaṣ‘adu*) all words of purity” [35:10].

Fifth, texts that clearly state that Allah raises up (*rafʿ*) some beings to Himself. For example, “Nay, Allah raised him up to Himself” [4:150], and “Jesus! I will take you and raise you to Myself” [3:55].

Sixth, texts that clearly refer to Allah's unqualified transcendence (*al-‘ulū al-muṭlaq*) that embraces all kinds of transcendence in being, power and honor. Allah says, “He is the Most High (Al-‘Ālī), the Supreme” [2:255], and, “He is the Most High, Most Great” [34:23]; also, “He is the Most High, Most Wise” [42:51].

Seventh, texts that state that the Qur’ān has been sent down (*tanzīl*) from Allah. These verses include, “The revelation (*tanzīl*)<sup>301</sup> of this Book is from Allah Exalted in Power Full of Knowledge” [40:2]. “The revelation (*tanzīl*) of this Book is from Allah, the Exalted in Power, Full of Wisdom” [39:1]; “A revelation (*tanzīl*) from (Allah) Most Gracious, Most Merciful” [41:2]; “It is sent down by One Full of Wisdom, Worthy of all Praise” [41:42]; “Say: the Holy Spirit has brought (down) the revelation from your Lord in truth” [16:102]; “*Hā Mīm*. By the Book that makes things clear, We sent it down during a blessed night, for We ever wish to warn (against evil). In that night is made distinct every affair of wisdom by command from Our presence. For We ever send revelations” [44:1-5].

Eighth, texts that say that some beings are with Him and some are closer to Him than others. For example, “Those who are near to your Lord” [2:106]; and, “To Him belong all creatures in the heavens and on the earth, even those who are near to Him...” [21:19]. The latter verse distinguishes between those who belong to

<sup>300</sup>Part of a *ḥadīth* in Al-Bukhārī, 555, 3223, 7429, 7486; Muslim, *Al-Masājid*, 632; An-Nasā’ī, *Aṣ-Ṣalāh*, 3:14-19; Aḥmad, 5:447, 448.

<sup>301</sup>The word *tanzīl* is usually simply translated as ‘revelation’ but it implies coming from above.

Him in general, and those who are near to Him from among the angels and men in particular. And the Messenger of Allah (peace be upon him) said about the Book that Allah wrote and is with Him, “It is with Him above the Throne.”<sup>302</sup>

Ninth, texts that state very clearly that Allah is *fī as-samā* which the commentators of the Qur’ān from among the Ahl as-Sunnah understand to mean that He is above the heavens. They take *fī* in the sense of ‘*alā*, ‘on’ or ‘above’, or *as-samā* in the sense of ‘*ulū* (the highest heaven). They do not differ on this point and there is no other possible interpretation of the phrase.

Tenth, texts that state that Allah established Himself (*istawa*) on (‘*alā*) the Throne (*al-‘arsh*), which is the uppermost part of the created world. Usually this expression is prefaced by the word *thumma* (then), which indicates that Allah established Himself following another action after the lapse of some time.

Eleventh, texts that state that hands are to be raised towards Allah in prayer. The Messenger of Allah (peace be upon him) said, “Allah is shy to have someone raise his hands up towards Him in prayer and then turn them down without giving him anything.”<sup>303</sup> The statement that raising hands in supplication is just like facing the Ka‘bah in prayer, meaning neither of them suggests the direction Allah is in, is not correct. The sky is not merely a *qiblah* (direction) for supplication, as every supplicant knows, as we will explain later, God willing.

Twelfth, the texts that clearly state that Allah descends (*yanzil*) to the lowest heaven every night. Everyone knows that descending means coming down from a higher place.

Thirteenth, texts that mention pointing upwards to Allah, as the one who is most knowledgeable of Him (the Prophet) did. He knew what should be predicated of Him and what should not. He said to the largest gathering he ever had, and in the most sacred place on the most sacred day, “You will be asked about me. What will you say?” They replied, “We will testify that you have conveyed the words of Allah, delivered His message and did your best for our good.” He then raised his finger towards the sky, towards One Who is above him and above everything, and said, “My Lord, witness (what Your servants have said).”<sup>304</sup> It is as if we are even now seeing him raise

<sup>302</sup> Discussed earlier. Recorded by Al-Bukhārī and Muslim.

<sup>303</sup> At-Tirmidhī, *Ad-Da‘wāt*, 3551; Abū Dāwūd, *Aṣ-Ṣalāh*, 1488; Ibn Mājah, *Ad-Du‘ā*, 3865; Ibn Ḥibban, 2399, 2400. At-Tirmidhī called this *ḥadīth ḥasan* (good), while Ibn Ḥibban considered it authentic.

<sup>304</sup> Part of a long *ḥadīth*, Muslim, *Al-Ḥajj*, 1218; Abū Dāwūd, *Al-Manāsik*, 1905; Ibn

his honorable finger toward Allah and hearing the words, “My Lord! Bear witness.” We do testify that he has fully conveyed the words of Allah, preached His message as he was asked, and did the best for the nation that he could do. Verily, he has left nothing for anyone to explain, or elucidate or expound. And we thank Allah for that.

Fourteenth, the *ḥadīth* wherein the one who knew Allah best, who was the greatest well-wisher for his nation, and who had the power to put his ideas in most precise and unambiguous terms, questioned more than one of his people, “Where is Allah?”<sup>305</sup>

Fifteenth, the *ahādīth* which state that the Prophet (peace be upon him) testified to the faith of those who said that Allah above in (*fi*) the heavens.

Sixteenth, the verse wherein Allah quotes Pharaoh as wanting to ascend in the sky and see Moses’ God so that he could refute Moses’ statement that Allah is above the heavens: “Haman! Build me a lofty palace that I may attain the ways and means – the ways and means of the heavens that I may ascend to the God of Moses. But as far as I am concerned, I think Moses is a liar” [40:36-37]. Hence, the Jahmīyyah, who deny that Allah is above the world, are followers of Pharaoh and those who affirm it are followers of Moses and Muḥammad.

Seventeenth, the *ḥadīth* that says that the night the Prophet was taken up the heavens, he commuted between Moses and Allah, going up to the Lord and coming down to Moses time and again in order to reduce the number of daily prayers.<sup>306</sup>

Eighteenth, the texts of the Qur’ān and Sunnah which say that the Believers will see Allah in the Hereafter. A *ḥadīth* states that they will see Allah as they see the sun and full moon on a clear day. It is obvious, therefore, that they will see Allah above them. The Prophet made this quite clear in another *ḥadīth* when he said, “While the people of Paradise are enjoying their bounties, a light will shine. They will raise their heads and, lo and behold, Allah will be watching them from above. He will say, ‘People of Paradise, peace be upon you.’” At that moment, the Messenger of Allah (peace be upon him) recited the verse, “Peace – a word from a Lord Most Merciful” [36:58]. Then he added, “Then Allah will hide Himself, leaving behind His mercy and blessings on their abode forever.”

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Mājah, *Al-Manāsik*, 3074.

<sup>305</sup>These words occur in a *ḥadīth* recorded by Muslim, *Al-Masājid*, 537; Abū Dāwūd, *Aṣ-Ṣalāh*, 930; An-Nasā’ī, *Aṣ-Ṣalāh*, 3:14-19; Aḥmad, 5:447, 448.

<sup>306</sup>Discussed earlier. Recorded by Al-Bukhārī and Muslim.

This *ḥadīth* was recorded by Aḥmad in his *Musnad* as well as other compilers on the authority of Jābir.<sup>307</sup>

One cannot deny Allah’s transcendence without also denying the vision of Him. This is why the Jahmīyyah have denied both while the Ahl as-Sunnah have affirmed both. This also explains why those who affirm the vision of Allah but deny His transcendence waver between the two propositions and fail to affirm either. We have noted these points in a brief manner. Were we to expound on them, the arguments would increase up to a thousand in number. Let those who deny divine transcendence reply to these points. I am sure they will not be able to respond to even one argument convincingly.

The sayings of the Elders concerning Allah’s transcendence are many indeed. For example, Shaykh al-Islām Abū Ismā‘īl Al-Anṣārī recorded in his book *Al-Fārūq*, with his chain of authorities, that Abū Mut Al-Balkhī asked Abū Ḥanīfah about a person who had said, “I do not know if my Lord is in Heaven or on earth.” He said, “He has committed blasphemy. Allah has verily said, ‘The Most Gracious is firmly established on the Throne [20:5], and His Throne is above the seven heavens.’” Al-Balkhī then asked, “What if he says that Allah is established on His Throne but he says that he does not know if the Throne is up above or on earth.” Abū Ḥanīfah answered, “He is a disbeliever because he denied that He is up above (*fī as-samā*). Whoever denies that He is in Heaven has committed blasphemy.” Another version adds, “This is so because Allah is in the highest of high places (*‘alā ‘illiyīn*), and He is supplicated up to Him and not down.”<sup>308</sup>

One should not pay attention to those who claim to follow Abū Ḥanīfah but deny Allah’s transcendence. Some of the Mu‘tazilah and others claimed to follow his school even though they had opposing beliefs. Similarly, many people claim to follow Mālik, Ash-Shāfi‘ī and Ahmad, whereas they oppose their views. It is common knowledge that Abū Yūsuf, the great disciple of Abū Ḥanīfah, asked Bishr Al-Marīsī to recant his denial of Allah being on the Throne. Many people, including Abū ‘Abdur-Raḥmān Ibn Abī Ḥātim, have narrated this incident.

Those who interpret the word “above” (*fawq*) in the *ḥadīth* and verses quoted earlier to mean that Allah is more perfect or superior than the beings He has created, or that He is greater than the Throne,

<sup>307</sup>The *ḥadīth* does not occur in Aḥmad’s *Musnad*. It was recorded by Ibn Mājah and others, as discussed earlier. It is a weak *ḥadīth*.

<sup>308</sup>See ‘Alī Al-Qārī, *Sharḥ Fiḥ al-Akbar*, p. 171; Adh-Dhahabī, *Al-‘Ulū*, p. 103.

by comparing those texts with statements like, “as the Ruler is above (*fawq*) the Minister” or “the dinar is greater than the dirham” are making claims that are senseless. A sound heart and mind rejects such interpretations. To say that Allah is better than man, or greater than the Throne is just like saying that ice is cold or fire is hot, that the sun is brighter than a lamp, the sky is higher than the roof, the mountain greater than the pebble, or the Messenger of Allah (peace be upon him) is better than this or that Jew, or the sky is above the earth. These are not words of praise or glorification or accolades; they are some of the most common and insignificant statements one could make. How can the miraculous word of Allah - concerning which if mankind and jinns worked together they could not produce something similar to it - be compared with such statements (by interpreting them in such a fashion)? In fact, by doing so, one is only degrading Allah’s words.

As the proverb states, “If you say that the sword is sharper than the stick, you only disgrace the sword.” Similarly, if someone says that a pearl is more precious than the skin of an onion or the scale of a fish, people will laugh at him for such statements, as the difference between the two being compared is so great that there is no need to mention their comparison. Obviously, the difference between the Creator and the created is much, much greater than that. Hence, it is senseless to say that Allah is greater than the Throne, unless there is some compelling need to do so to refute an argument. For example, Joseph said to his companions in prison, “Are many lords differing among themselves better or the one God, Supreme and Irresistible?” [12:39]. Allah also said, “Who is better, Allah, or the false gods they associate (with Him)?” [22:59]; and, “Allah is best and most abiding” [20:73].

That Allah is above (*fawq*) the world needs not to be separately established. Once it is proven that He transcends the world, it is proven that He is above it. His transcendence is absolute and unqualified. He transcends in the sense that He has full control over all the beings of the world and also with respect to His essence He is transcendent. If anyone affirms one of these aspects of transcendence and denies the other, he degrades Allah.

Allah is above the world in every sense. One who understands it in the sense of status (*makānah*) and not of place (*makān*) should know that *makānah* is the feminine of *makān* just as *manzilah* (place) is the feminine of *manzil*. Both the words *makānah* and *manzilah* are used in social and moral contexts, as the words *makān* and *manzil* are used in a physical context. We say, “You have a *manzilah* (place of honor) in our heart,” or “X has a higher place in our heart than Y.” There is a transmitted saying which states, “If